

Africo-American Presbyterian

"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii. 32.

VOL. LII.

CHARLOTTE, N. C., THURSDAY, MARCH 27, 1930.

NO. 13.

A NEGLECTED TASK OF ORGANIZED CHRISTIANITY

By Miss A. Maude Royden
(In The Federal Council Bulletin)

When I look at the mass of the people who are alienated from the churches, it seems to me that the reason is not in our theology half so much as in our refusal to find that battleground where Christ, if He were here, would be fighting. There are many people to whom what we call intellectual difficulties never occur at all; there are masses of people who take no interest in organized Christianity, for quite another reason.

I do not say that if Christian people did what Christ did they would be popular; I am quite certain they would not, but their unpopularity would be a vital thing, a challenging thing. They would have great adherents and great enemies. There would be no apathetic alienation. And that is at present what we have to face.

I met some rescue workers in China whose business it was to try to rescue girls who had been sold into prostitution. It was a work of mercy indeed, and a Christian work. But the idea of questioning a social order which encourages prostitution was no part of it. I do not say they refused to face it; it simply did not interest them. "We take no interest in social reform," they said to me, "we wish only to rescue these girls from their evil life." I asked how they came to need rescue from an evil life and was told that they are practically always sold into it by their parents. It is not that their parents are more cruel or less devoted to their children than others, but poverty in China is sometimes so terrible that they must choose between their daughters dying of starvation or being sold into a brothel; and so they sell them. It is in famine times and from the famine that this selling chiefly takes place. It is in famine times and from the famine areas that there come boat-loads of girls to be sold at two shillings a head. It is a social condition which compels parents to see their children starve or else to sell them. I think that the scientist who is endeavoring to alleviate the poverty of China is attending to a weightier matter of the law than those Christians who can pick up the broken human beings whose presence in a brothel is due to extreme poverty on the one hand and a fundamentally wrong idea about sex on the other.

This indifference to the causes of such tragic effects, brought home in such a heart-rending way in this particular case, is terribly characteristic of organized Christianity all over the world. Our real and often self-sacrificing kindness to the broken individual is wasted by our cowardly shrinking from the question—how comes that individual to be broken? That is the real weakness of organized Christianity.

Who has the courage to challenge the whole system under which we live? Yet this is involved in our claim to be Christians. Our system, the system under which we in the West live, the system which we are now extending to the East, is an industrial system. The worst feature of the industrial system is the way in which it crushes out individuality. The best thing about it is, of course, that it produces wealth, and I am not speaking sarcastically when I say that that is the best thing, for poverty in itself is a terribly hard thing on the individual. But the method by which we are escaping or seeking to escape from poverty has its own great dangers. We offer it to China, to Japan, and to India, as a cure for their poverty. And organized Christianity ought to

be watching with intensity of interest, and challenging with perfect courage, the evil things that are involved in that cure. Is there any means by which we can make the world rich—even countries so poor as India and China—without the terrible danger of crushing out the individual life? "Is not the body more than meat, and the soul more than raiment?" Ought this not to be in our thought if we are Christians?

No one was more sensitive to beauty than Christ. And we, almost with indifference, substitute for the work of the individual craftsman—which nine times out of ten is beautiful; which almost always has some kind of beauty because it is the expression of an individual mind—millions and millions of objects which cannot have beauty because there is no creative life in them at all. In this respect poor China is the richest country in the world. India and Japan have consented, in order to meet the tastes of Western people, to produce mountains of rubbish. Alongside of some very beautiful things you will find much that is ugly and showy and mean. But even now China produces little that is sheer rubbish. And when you see a Chinese craftsman at work on a piece of ivory to which he gives years of his life, to make it into something beautiful, you feel that he is not only making something beautiful, which it is worth while to have lived for, but that he himself is a person because he has been able to express himself in that work.

It is our awful mechanical civilization that crushes the sense of beauty out of us. Not only is our creative power atrophied when we are put to work that is purely mechanical, but even our taste becomes standardized. People who produce the same things will like the same things eventually. It is not only that what we produce is ugly; it is also that at last we are ugly things.

Some people defend the system on this ground: "When you have put on machines everything that can be done by machine, you will greatly have lessened the burden of human toil. Men and women will then work only a few hours a day, and they can make the rest of their life in their leisure." "But," I say, "to us it would not seem life at all if we could not put ourselves into our work."

RABBI SAYS RACIAL SUPERIORITY IS A MYTH

Memphis, Tenn., March 25.—(By The Associated Negro Press.) That racial superiority is a myth was the opinion expressed by Rabbi Ferdinand Isserman, of St. Louis, Mo., in an address here Thursday evening before the Men's Club at the Popular Ave Temple. "No race is superior to another," declared the speaker. "The difference between the barbaric races and the civilized races is not one of quality but of time. A race is not inferior, only backward, and the backward races of today may be the custodians of the culture and learning of the world tomorrow. This may be brought about by a change of history and environment."

The Rabbi cited various authorities for his statements and outlined the history of various races, showing that at one time the Ethiopians were highly civilized, and other races, now looked upon as inferior, made substantial contributions to the culture and learning of the world.

Discussing religion, Rabbi Isserman stated: "Modern an-

(Continued on page 3)

PRESBYTERIANISM ADVANCING IN FLORIDA



GOOD WILL CHURCH AND MANSE AT FORT PIERCE

GOOD WILL CHURCH, FT. PIERCE, FLA.

It has been quite a while since you have heard from our work here in Ft. Pierce. We are still doing well and on the firing line.

Our work is in fine order. We shall go to Presbytery with a one hundred per cent report if we are spared to get there. More than a score of members have united with our church since last year this time, and we have a net increase of 12 for the year. The Session and congregation have extended a call to Rev. Thos. A. Robinson, our present supply, to be our settled pastor, and will ask Presbytery to send a commission here to install him as pastor.

Elder I. M. Muldrow has been named to represent the church at the next meeting of Presbytery, and his expenses have already been raised together with the Presbytery and General Assembly assessments. The full benevolence quota has been raised and sent to the Central Receiving Agency in New York.

We are delighted to have in our city as visitors Mrs. N. A. Johnson, the wife of our former pastor, and their two children, Naomi Nettie and Master N. A., Jr. They are all looking the picture of health. The trio were accompanied here by their husband and father, Rev. N. A. Johnson, who motored down in his Nash and spent several days with friends and relatives that he used to serve as pastor. Rev. Johnson has returned, but the good madam and children are enjoying a vacation in "The Sun-rise City by the Sea." Mrs. Alexander Russell, of Winnsboro, S. C., is also a pleasant visitor.

The above named visitors are guests of Mr. and Mrs. W. H. Wright. Mrs. Wright is the sister-in-law of Mrs. Johnson, and cousin of Mrs. Russell. They are all good old Presbyterians and add to the faithful worshippers of Good Will each Sabbath.

Before leaving Rev. and Mrs. Johnson were recipients of many entertainments in their honor, and though rained out at a scheduled sermon at Good Will, He preached a soul-stirring sermon at one of the other churches in the city, which will long be remembered, from Matt. 5: 6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Subject, "Spiritual Appetite." Many new thoughts were brought out of the theme by the speaker who held the audience in rapt attention while God used him in a masterly way.

Our church has just closed a very successful financial drive. The Session devised the plan and everybody worked by it. We were asked to raise \$153 and when the money was counted Sunday night last, it was \$158, with more to come, as the drive does not officially close until March 31.

The following reported Sunday night, March 23, at the close of the regular service. The

membership was divided into 3 divisions, headed by three elders: Division No. 1, Elder Samuel McCoy, \$60.50; Division No. 2, Elder George Muldrow, \$35.50; Division No. 3, Elder Irvin M. Muldrow, \$45.25. The pastor also reported special contributions to the amount of \$17, still making a total of \$158.25 thus far on the drive. According to previous arrangements the other two Divisions will furnish the church with an annual fellowship dinner with Division No. 1 as honor guests. The re-change is scheduled for Monday night, March 30, and is expected to be a grand affair.

The accompanying cut is the likeness of the Good Will church and manse, conservative-estimated at a cost of \$10,000. Our local daily, "The News-Tribune," of this city, carried this cut a few days ago together with a brief statement of the eight years of the history of the work done here by a little over sixty members.

A slight accident happened to a party of Good Will members and church goers, Sunday night, March 23, when the Dodge car in which they were returning home became uncontrollable by its new and inexperienced driver, and plunged over into a canal 8 or 10 feet below. Those in the accident were Mr. Solomon Lowery, who was driving; Mrs. Lowery, his wife; Mr. and Mrs. Wm. White, and Mrs. Hatie Toney. The very moderate rate at which the car was moving answers for the minor injuries received. The entire party is up and going again to the delight of their many friends.

EIDER I. M. MULDROW, Reporter.

OUTLOOK BRIGHT AT PALATKA

Since the establishment of the New Era Movement, we have seen to it that the church we serve pay its full quota. In keeping with this custom our church, Mt. Vernon, is sending today to the Board of National Missions its full quota for 1929-1930. Though this has been an unusually hard year with us, still we feel the claim of the great Church should be met, especially when we consider what is being done for the Negro constituency of the Church.

I am sure our beloved Dr. C. J. Baker, who is now serving our church in Atlanta, must rejoice every time he learns that a church has paid its full quota; for then he feels that his labors have not been in vain. It has always been the church first with us, having His word that He will care for His faithful servants.

Not long since we had with us Dr. A. B. Keeler, who stopped by to look us over, and to inquire more definitely into our plans for building, and to note our progress. He found us on the job.

We have a lively Sunday school and a faithful Superintendent who is always at her post. Recently we had a per-rally, which was a grand suc-

cess. We had the help of the churches of the city.

To the regret of many we are closing our school with this month. Another year we hope to have more time and more teaching. This is necessary to the good of this work. Our work moves along smoothly, I am glad to say. There are loyal and faithful.

Though away from the brethren, some of whom it was always a pleasure to meet and exchange ideas concerning the great work which calls forth all of our powers of thought and reason, still the sun shines with the same resplendent brightness upon us here as in old South Carolina.

Florida is a great State, and has had little affiliation with our great Church. Think of five organizations and two small schools of our denomination in the entire State that has a Negro population of over 300,000.

Truly the harvest is great and the laborers are few. Pray ye that the Lord of the harvest may send more laborers into the vineyard.

Sin and vice abound. The call is loud and strong. Come and help us!

Yours in His service,
J. P. FOSTER.
Palatka, Fla.

DR. JACKSON JOINS FIGHT AGAINST TUBERCULOSIS

New York, March 25.—(By The Associated Negro Press.) Eleven Negro colleges and normal schools are to co-operate in an April educational campaign conducted under the auspices of the National Tuberculosis Association and its 1,400 local organizations throughout the country. Dr. Algernon B. Jackson, professor of bacteriology and public health, Howard University, plans a tour of the States of North Carolina, Virginia to bring the subject of early diagnosis of tuberculosis before the Negroes who will be administering medical, educational and social affairs.

Dr. Jackson is a distinguished physician of Washington, D. C., who has made several special studies for the American Medical Association, and at present is engaged in important research work involving the tubercle bacillus. He plans to discuss before the audiences he is to meet, the essential facts about tuberculosis, and what may be done to prevent it from developing into the more serious adult type of the disease.

Plans call for Dr. Jackson to visit the following institutions: South Carolina State College, and Claflin University, Orangeburg; Allen University and Benedict University, Columbia; Johnson C. Smith University, Charlotte; Agricultural and Technical College, Greensboro; Shaw University, Raleigh; Va. Union University, Richmond; Virginia Normal and Industrial Institute, Petersburg; Hampton Institute, Hampton; West Virginia Collegiate Institute, Insti-

tute; Bluefield Institute; Howard University, and Minor Normal College.

ORGANIZING THE NEGRO FARMERS

Tuskegee Institute, Alabama, March 25.—Organization of Negro farmers of Alabama into co-operative units qualified to receive aid from the Federal Farm Board under the Agricultural Marketing Act is actively being effected following a series of conferences attended by representatives of the Alabama State Farm Bureau, the Alabama Extension Service, the United States Department of Agriculture and Tuskegee Institute.

Negro farm demonstration agents in co-operation with white agents have been authorized to act as organizers in the Counties in which they work. The units which these Agents establish are affiliated with the County Farm Bureau and the units which these Agents through the County Organization with the Alabama State Farm Bureau, the demonstration agent acting as contact officer. Paid-up membership in the County Organization carries with it life insurance and subscriptions to State and national magazines of the bureau as well as regular agricultural and marketing services.

Under the agricultural marketing purposes to co-operative Board may make loans for marketing purposes to co-operative units only. It does not deal directly with the individual. And because the Negro farmer has been for the most part unorganized for operative purposes and has had little affiliation with white organizations it has become necessary to form units as are now being organized in Alabama.

T. M. Campbell, Field Agent, United States Agricultural Extension Service, who has been active in helping to work out plans for organizing the co-operative units, states it is the wish of Dr. Bradford Knapp, President, Alabama Technical Polytechnic Institute, Prof. L. N. Duncan, Director Alabama Extension Service and Dr. Robert R. Moton, Principal, Tuskegee Institute, that the units set up for Negro farmers have the closest co-operation and connection with those for the white farmers, so that at no time should there be any competition between commodities grown by white farmers and those grown by Negro farmers.

Steps toward securing recognition for the Negro farmer under provisions of the Agricultural Marketing Act were first taken last Fall when Dr. Moton conferred with President Hoover, Alexander Legge, Chairman, and other members of the Federal Farm Board in Washington. Tentative plans were worked out for the inclusion of the Negro in such benefits as the Board had to offer to the farmers of the country.

Addressing farmers assembled at the 39th Annual Tuskegee Negro Conference here last December, James C. Stone, Vice-Chairman of the Federal Farm Board, declared that the Board is as interested in improving the situation of the Negro farmer as that of any other agricultural group in the country and urged colored farmers to organize local co-operative units as the first step toward securing federal aid.

At a conference with Dr. Moton, Mr. Campbell, Prof. Duncan and Mr. E. A. O'Neal, head of the Alabama State Farm Bureau, a general plan of organizational meetings with white and colored agents were held throughout the State.

My son, remember you have to work. Whether you handle a pick or shovel or a set of books, digging ditches or editing a newspaper, ringing an auction bell, or writing funny things, you must work.—Burdette.